

The Latter-Day Saints

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

No. 32.—Vol. XV.

Saturday, August 6, 1853.

Price One Penny.

MONOGAMY, POLYGAMY, AND CHRISTIANITY.

Monogamy, or single marriage, (that is, marriage to one wife at once,) is an old Roman practice, adopted by the Roman Church, and thus introduced into Christendom. Whether the Apostles taught it or not we cannot say, as St. Paul enjoins it only on bishops, thereby, however, inculcating the propriety of it without enforcing it as a rule. No Roman was allowed to have two wives at once, but was liable to be punished for bigamy. Marc Antony was the first Roman who had two wives. Julius Cæsar attempted to have a law passed in favour of polygamy, but could not effect it. It was no doubt owing to this national custom amongst the Romans, that the early Roman ladies were so distinguished for their personal dignity and propriety of conduct. Woman held a much higher rank amongst the Romans than amongst the Jews. The early Christians so naturally adopted this habit of Roman respectability, that we are apt to ascribe the monogamy of the western world to Christianity; but this is a mistake. There is no evidence of it either in Scripture or in history. Nay, it is a well-known fact, that even concubinage was sanctioned by the early Church. A man was allowed to keep a concubine without marriage, but not a concubine and a wife together. (See Bingham's *Antiquities*, Book xvi, c. 11.) To return to the habits of the early or primitive Church would be a retrograde movement; and therefore, even if the Mormons can show that there is nothing against polygamy in the New Testament, it will be of little service to them. It is the practice of an age of barbarism.—*Family Herald*, July 2.

The other day, our eyes came across the above paragraph, and we thought that if inserted in the *Star*, with a word of comment, the whole might prove acceptable to those good Christians who think the principle of polygamy to be an innovation on Christianity.

We have heretofore said, more than once, that polygamy and primitive Christianity were not inimical to each other, that neither the New nor the Old Testament had a line of condemnation for the principle of a plurality of wives, and that the practice of this principle, in righteousness, was not displeasing in the sight of God. We have given Scripture references upon the matter, but all Christians are not convinced. Some have a notion that, in primitive times, monogamy was the universal law amongst Christians, and that Christ made void the Old Testament

ideas and teachings concerning the propriety of a man's having more than one wife. Two witnesses are better than one. The *Family Herald* comes forward, with profane historical references, to assist in the enlightenment of such unbelieving Christians. He assures them that many "are apt to ascribe the monogamy of the western world to Christianity; but this is a mistake. There is no evidence of it either in Scripture or in history. Nay, it is a well-known fact that even concubinage was sanctioned by the early Church." How do the Christians feel to hear this, not what the "Mormons" say, but what the Protestants say?

But this is not the worst feature for the Protestant Christians to look upon. Mr. *Herald* here plainly tells them that they have derived their strict monogamic system from the Roman Catholic Church,

Protestant Christians agree to call this Church Antichrist, the great whore who sitteth upon many waters, the mother of harlots and abominations of the earth, and a variety of other not very chaste or beautiful titles. And the Protestants affirm stoutly that the Roman Catholic Church richly deserves these titles. Well, let us believe the affirmations of the Protestants concerning their venerable mother, lady Rome. Let us take for granted all that the numerous and motley daughters of this ancient lady say of her. Let us believe that the Roman Church is indeed the great whore, the mother of harlots and abominations of the earth. What then? We are led to notice three things. First—The Romish Church is lewd. Second—The daughters of the Church of Rome are lewd. Third—The principal abominations upon the face of the earth are the practices introduced by the Church of Rome, and persevered in by herself and daughters. Let us briefly consider these charges separately, and see how far they can be substantiated.

First—*The Church of Rome is lewd.* The relation of the sexes is a matter of vital importance. Marriage—the legal union of the sexes, is the legitimate foundation of society. The laws regulating the union of the sexes are of the first importance, for if the foundation of society be bad, the superstructure must go to ruin. The Lord ordained marriage for all who were worthy, and the Apostle Paul said marriage was honourable in all. Incidental to certain exigencies, the same Apostle gave counsel that those who married did well, but those who did not marry did better; and also that it was well for Bishops and Deacons to have one wife each. The Roman Church, with all the blindness characteristic of those who follow the letter, and miss the spirit, has founded arbitrary laws upon the basis of Paul's incidental and local counsel. Her priests are forbidden to marry at all, and no one within the pale of her influence is permitted to marry more than one wife. Rome has thus strained this counsel of Paul, until she acts in direct opposition to other of his teaching. Under her influence, providing the sexes were equal in number, and it were the design of the Almighty to bestow the blessings of wives and children equally among the righteous and the wicked who might marry, still a portion of the female sex could not be blessed

with a protector, and consequently could not answer the end of their creation, and would be left open to the passions of the unprincipled. To give these females a shadow of protection, and perhaps to balance the marriageable disproportion of the sexes, Rome has institutions where young women are encouraged to take vows of perpetual celibacy, with the idea that a thorough conquest over, or rather an extermination of, sexual desire is peculiarly pleasing to God. This is a pitiable delusion, for if the connection of man and woman were offensive to our Maker, He could possibly have prevented all connection and all desire, by making no distinction of sex. But it seems childish to speak of such doctrine as voluntary perpetual celibacy, were it not that many people are corrupted through it. The teaching of Christ, and the Apostles, (excepting the incidental advice of Paul,) and the old Prophets, recorded in the Bible, wisely leaves open the subject of marriage, as to whether a man should have one wife or several wives, those inspired teachers knowing that a righteous man would strive to do right any way. Men, uninspired men, bind each other with chains, but the spirit of the Gospel of Jesus makes men free to do right in all things.

In consequence of these foolish laws and traditions the earth abounds in wickedness. Licentiousness prevails among all nations. Adultery is so common as to be scarcely considered a punishable crime. Hundreds and thousands of women, prevented by law from becoming the wives of good men whom they love, and obeying the impulses God has endowed them with, either throw themselves into the arms of those men they love, (though such men be previously married,) or become the wives of wicked, brutal men who, by their actions, evince that they have not the shadow of a right to the control of a woman's affections or person, or of a posterity. In the first case, infamy is the result; in the second, moral prostitution; in both, a life of misery—all through the traditionary, foolish, unchristian, ungodly restrictions of an apostate Church, respecting the gratification of those desires which the Almighty planted in the bosom of man and woman for a wise and happy developement. Thus, under the colour of chastity of the purest cast, does Rome manifest, to one who judges not by the outward appearance, that the spirit which

actuates her is a spirit of gross lewdness. Notwithstanding her immaculate professions, the bent of her genius is to lewdness. Profession is not possession. As modest as a harlot, is synonymous with a vulgar proverb.

Second—*The daughters of the Church of Rome are lewd.* By the harlots—the daughters of the Church of Rome, may be understood all those societies whose pedigree can be traced up to her, and all those who adopt those of her principles and practices which foster lewdness. The whole Protestant world, according to their own showing, come under condemnation here, for as Rome enforced the one-wife system upon the Christian world, the Protestants, to prove their lineage to Rome, have followed in her track, and have continued the law of monogamy to this day. None of the Protestant societies have shown themselves pure and godly enough to condemn that law, though they could find no Scripture to support it. Luther and Melancthon allowed polygamy, but they counselled against it, though, strange to say, Luther confessed that he could not see that it came in opposition to Holy Scripture. And some amongst the divers hosts of Protestants will not even advocate monogamy, but, with their venerable mother, recommend the adoption of perpetual celibacy. And thus do the whole body of the Protestants, while professing otherwise, proclaim their true lewd character and lineage, and consequently among Protestant nations we find licentiousness prevails to an alarming extent. And the proudest, and, professedly, most Christian cities take the lead in this demoralizing business.

Third—*The principal abominations upon the face of the earth are the practices introduced by the Church of Rome, and persevered in by herself and her harlot daughters.* Had the question of monogamy or polygamy been left open, and allowed to work according to the law of God, the tributaries and streams of lewdness would have been checked and dried up long before this time. The startling figures on prostitution would not have found their way among the statistical tables of the nations. But this would not have suited the mother of harlots, nor her daughters—it would have ill comported with their genius; consequently she, in all her holiness and purity, set to work so to alter or modify the law of God as to leave

her a chance to work out her true character; and her daughters, whilst ostensibly condemning her apostacy, have virtually sanctioned it by continuing those practices which principally differ from the laws and ordinances of God. And so full is the earth, of the consequent abominations, that the Almighty has declared that all mankind have gone astray, and the kings and nobles of the earth especially have corrupted themselves through the multitude of her enchantments, and have committed fornication with her. And, according to the prediction of His Apostle John, the Lord has commissioned His servants to trumpet forth the command to the pure among all nations—"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." The pure in heart are commanded, for two reasons, to separate themselves from her—that they partake not of her sins, and that they receive not of her plagues. So full is the earth, of her abominations, that even those who would do right are in danger whilst in her midst—they are liable to imbibe her false and ungodly traditions respecting marriage and celibacy, and consequently to act upon them, and thus render themselves liable to share in the plagues which God has determined to pour out upon her, as a punishment for her abominations. By going out from her midst, those who love righteousness can renounce her traditions, and be taught more perfectly in the laws of the Lord, so that the earth may not be altogether cursed and desolated in the day of the fierce anger of the Almighty. It is of no use to disguise the fact that things have come to this pass—men must either take sides with the mother of harlots, and with her monogamy, and celibacy, and prostitution, or take sides with the Almighty, and with His holy law of polygamy, and sexual purity. Eventually none can stand neutral—all must take one side or the other.

We will now offer a few further remarks upon our text. The personal dignity and propriety of conduct which distinguished the early Roman ladies, was, we think, the result of that proud and lofty spirit that pervaded the Roman community ere luxury undermined republican vigour and honour, rather than of the monogamic relations of the sexes. Polygamy, as it may be handled, is a mighty instrument for good or evil.

When apostacy prevailed among the Jews, no doubt the principle was much abused, and consequently woman then was not treated with that consideration and respect to which she was entitled. But we cannot conceive that the heathen Roman nations understood and appreciated the true character of woman, better than those Jews who were favoured with the revelations of the Almighty concerning the purposes of man's and woman's existence. This does not seem reasonable. If a people who have been the favourites of heaven, and the recipients of revelations from heaven, sin and fall, the degradation of that people becomes proportionate to the height they had advanced in heavenly knowledge and intelligence. The greatness of a fall is always dependent on the height from which the fall is made. This is the reason why the Jews are represented, in the Bible, as at one time pursuing the highest virtues, and at another the lowest vices. Whilst the Jews practised polygamy in complete accordance with the law of God, they must have entertained more just and elevated views of the worth of woman, and the respect and consideration to which she was entitled, than any heathen nation could have done. But when the Jews gave way to sin, their very superior privileges and knowledge opened the way for, and qualified the apostates to work, far greater wickedness than the heathen could have done. When the Jews became transgressors before God, the polygamic relations of the sexes, instead of fulfilling the law of God, and honouring human nature, became powerful instruments of licentiousness, ministers of reckless lust, providers for unbridled passions. Apostates are cursed with the heaviest cursings, because such characters have been favoured with superior knowledge, and their superior knowledge qualifies them for sounding the lowest depths of wickedness.

The *Herald* says—"To return to the habits of the early or primitive Church would be a retrograde movement; and therefore, even if the Mormons can show that there is nothing against Polygamy in the New Testament, it will be of little service to them. It is the practice of an age of barbarism." This is a wonderful discovery, truly—one that opens wide the floodgates of apostacy to all the world, and palliates the multitudinous perversions of Gospel truth, and the diverse changings of the ordinances and institutions of the Most High God, which perversions and

changings have, for seventeen centuries, cursed the nations of the earth, and filled the world with darkness, corruption, and death, and will, yet, bring down the hot vengeance of the Almighty in the terribly exquisite judgments of the last days. What says the Prophet? "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." But now we are taught that to go to the law and the testimony is a "retrograde movement," a relapse into "barbarism!" Again—"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." O, no, say our modern teachers, that would be a "retrograde movement," those are the "practices of an age of barbarism." O, no, "We will not walk therein." Then, what saith the Lord to such? "Also I set my watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken. Therefore, hear, ye nations, and know, O congregation, what is among them. Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it. To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt-offerings are not acceptable, nor your sacrifices, sweet unto me. Therefore, thus saith the Lord, Behold, I will lay stumbling-blocks before this people, and the fathers, and the sons together shall fall upon them; the neighbour and his friend shall perish."

As high as the heavens are above the earth, so are God's ways above man's ways. To the polished, artificial society of the present day, a return to the purity of primitive customs, as far as those customs are inculcated in the law of God, may appear a "retrograde movement," a return to the "practice of an age of barbarism," but to the pure in heart the matter presents a contrary appearance. Most admit that the social fabric is radically rotten, and if so, we must go to the foundation of society, before it can be made radically sound. To some, such a movement may appear retrograde, and barbaric, but few can deny its wisdom and utility, nay, its necessity. The inhabitants of Utah have pursued this course, and we humbly imagine that primitive, barbaric, polygamic Utah will com-

pare with enlightened, civilized, monogamous Christendom, and only be found wanting in prostitution, whoredoms, debauchery, and the almost innumerable abominations which constitute the most prominent features of all Christian nations. In these things, we know from personal observation that Utah is very, very far deficient. And we are further assured that hundreds and thousands of pure and honest souls will yet bid adieu to the monogamic traditions of Christendom, and make a "retrograde movement" to the polygamic "practice of an age of barbarism," and exclaim, "Surely our fathers have inherited lies, vanity, and things wherein there is no profit."

According to the *Herald's* logic, to preach faith, repentance, baptism for the remission of sins, and the laying on of the hands for the Gift of the Holy Ghost, would be a "retrograde movement," a return to the "practice of an age of barbarism." To "contend for the faith once delivered to the Saints," to seek for visions and revelations from God, to pray for the ministrations of angels, to desire the spiritual gifts of the primitive Church, to plant Apostles and Prophets in the Church, to obtain the Urim and Thummim as in days of old, to gain the restoration of our "judges as at the first, and our counselors as at the beginning," to seek to bring about the "restoration of all things spoken of by all the Holy Prophets since the world began"—all these things would constitute a mass of overwhelming evidence that we were making a "deplorably retrograde movement," and that many years would not elapse ere would be seen again upon the earth, in full developement, many a "practice of an age of barbarism."

So let it be, we will do our best to bring the matter about, under the direction of the Almighty, for Christians must yet know that they, in many things, are not so far in advance of the heathen as many people may imagine.

It may be asked—Do we wish to banish monogamy and celibacy, and make polygamy universal? No, we wish to do no such thing. We only war against many of the existing traditions and laws among the human family, pertaining to these principles, because those traditions are unscriptural, ungodly, and unpolitic, tending to debase the human family, feeding the licentious cravings of the profligate, and exposing many of the fairer portion of the human race to shame and wretchedness. We believe in the perfect propriety of polygamy, monogamy, and celibacy. All the principles are proper, true, and righteous. Under the law of God, monogamy is a blessing, polygamy is a greater blessing, but celibacy is a curse. It is in the application of these principles that the world goes wrong. Developed according to this law, they establish and preserve society. Developed according to the tradition of the world, they corrupt and eventually destroy society. How then, must these principles be acted upon? By revelation from the Lord. Let the purest and most faithful among the sons of men have each as many wives as God will allow them; let other men have each one wife, or none at all, according to their merits or demerits. This would bring more release and happiness to the world, in ten years, than the practice of all the traditions of Christendom, Mahommed-dom, and Heathendom would do in a century of centuries.

HISTORY OF JOSEPH SMITH.

(Continued from page 303.)

I would remember Elder Leonard Rich, who was the first one that proposed to the brethren to assist me in obtaining wood for the use of my family, for which I pray my heavenly Father to bless him with all the blessings named above. And I shall ever remember him with much gratitude, for this testimony of benevolence and respect, and thank the great I AM, for putting into his heart to do me this kindness. And I say in my heart, I will trust in thy

goodness and mercy forever, for thy wisdom and benevolence, O Lord, are unbounded, and beyond the comprehension of men; and all of thy ways cannot be found out.

The petitions of the people, from all parts of the United States, to the Governor of Missouri to restore the Saints to their possessions, were arranged and mailed at Kirtland, this day, for Missouri. The petitions were numerous, and the package large, the postage thereon being

five dollars. It was directed to the Governor.

Friday morning, 11th. A fire broke out in a shoemaker's shop, owned by Orson Johnson, but the flames were soon extinguished by the active exertions of the brethren. A pleasant morning. Spent the day in reading and instructing those who called for advice.

Saturday morning, 12th. Spent the forenoon in reading. About 12 o'clock, a number of young persons called to see the Egyptian records. My scribe exhibited them. One of the young ladies, who had been examining them, was asked if they had the appearance of antiquity. She observed, with an air of contempt, that they had not. On hearing this, I was surprised at the ignorance she displayed, and I observed to her, that she was an anomaly in creation, for all the wise and learned that had examined them, without hesitation pronounced them ancient. I further remarked, that it was downright wickedness, ignorance, bigotry, and superstition, which caused her to make the remark; and that I would put it on record. And I have done so, because it is a fair sample of the prevailing spirit of the times, showing that the victims of priestcraft and superstition would not believe, though one should rise from the dead.

At evening, attended a debate at brother William Smith's, on the following question—Was it necessary for God to reveal himself to man in order for their happiness? I was on the affirmative, and the last to speak on that side of the question, but, while listening with interest to the ingenuity displayed on both sides, I was called away to visit sister Angeline Works, who was supposed to be dangerously sick. Elder Correll and myself went and prayed for and laid hands on her in the name of Jesus Christ; and leaving her apparently better, returned home.

Sunday, 13th. At the usual hour, ten A.M., attended meeting at the school house on the flats. Elder Jesse Hitchcock preached a very feeling discourse.

In the afternoon, Elder Peter Whitmer related his experience; after which, President F. G. Williams related his also. They both spoke of many things connected with the rise and progress of this Church, which were interesting. After this, the Sacrament of the Lord's Supper was administered, under the superintendence of President David Whitmer, after which, I

made some remarks respecting prayer-meetings, and our meeting was closed by invoking the blessing of heaven. I returned home and ordered my horse, and myself and scribe rode to Mr. E. Jennings's, where I joined Ebenezer Robinson and Angeline Works in matrimony, according to previous engagements. Miss Works had so far recovered from her illness, as to be able to sit in her easy chair while I pronounced the marriage ceremony.

We then rode to Mr. McWhithy's, a distance of about three miles from town, where I had been solicited to attend another marriage. We found a large and respectable number of the friends present. I had been requested to make some preliminary remarks on the subject of matrimony, touching the design of the Almighty in this institution, also the duties of husbands and wives towards each other. And after opening our interview with singing and prayer, I delivered a lecture of about forty minutes, in which all seemed interested, except one or two individuals, who manifested a spirit of grovelling contempt, which I was constrained to reprove and rebuke sharply. After I had closed my remarks, I sealed the matrimonial engagements between Mr. E. Webb and Miss E. A. McWhithy, in the name of God, and pronouncing the blessings of heaven upon their heads, closed by returning thanks. A sumptuous feast was then spread, and the company invited to seat themselves at the table by pairs, male and female, commencing with the eldest. The interview was conducted with propriety and decorum, and cheerfulness prevailed. After spending the evening agreeably until nine o'clock, we pronounced a blessing upon the company, and returned home. This day the board kiln took fire again.

Monday, 14th. A number of brethren from New York, called to visit me and see the Egyptian records. Also Elder Harris returned from Palmyra, New York, and brother Francis Eaton of the same place, and sister Harriet Howe, called to visit us.

After dinner, attended the funeral of Sylvester Smith's youngest child. And in the evening met, according to previous notice, to make arrangements to guard against fire, and organize a company for this purpose; also counselled on other affairs of a temporal nature. Samuel Barnum came to my house, much afflicted

with a swollen arm. As he had not sufficient faith to be healed, my wife applied a poultice of herbs, and he tarried over night. Spent the day at home, reading Hebrew, and visiting friends, who called to see me.

Tuesday, 15th. At home, and, as usual, was blessed with much company. Samuel Barnum is very sick, his arm much inflamed.

This afternoon, Elder Orson Hyde handed me a letter, the purport of which was, that he was dissatisfied with the committee in their dealings with him, in temporal affairs, that is, that they did not deal as liberally with him as they did with Elder William Smith; also requested me to reconcile the revelation given to the Twelve since their return from the east. That unless these things and others named in the letter, could be reconciled to his mind, his honour would not stand united with them. This I believe is the amount of the contents of the letter, although much was written.

My feelings on this occasion were much lacerated, knowing that I had dealt in righteousness with him in all things, and endeavoured to promote his happiness and well being as much as lay in my power. And I feel that these reflections are ungrateful, and founded in jealousy, and that the adversary is striving with all his subtle devices and influence to destroy him, by causing a division among the Twelve, whom God has chosen to open the Gospel kingdom in all nations. But I pray my heavenly Father, in the name of Jesus of Nazareth, that he may be delivered from the power of the destroyer, that his faith fail not in this hour of temptation, and prepare him, and all the Elders, to receive an endowment in thy house, even according to thine own order from time to time, as thou seest them worthy to be called into thy solemn assembly.

Wednesday morning, 16th. Weather extremely cold. I went to the Council room to lay before the Presidency, the letter that I received yesterday from Elder Orson Hyde; but when I arrived, I found that I had lost said letter; but I laid the substance of it, as far as I could recollect, before the Council; but they had not time to attend to it, on account of other business; accordingly adjourned until Monday evening, the 20th instant. Returned home.

Elders McLellan, B. Young, and J.

Carter, called and paid me a visit with which I was much gratified. I exhibited and explained the Egyptian records to them, and explained many things concerning the dealings of God with the ancients, and the formation of the planetary system.

This evening, according to adjournment, I went to brother William Smith's, to take part in the debate that was commenced on Saturday evening last. After the debate was concluded, and a decision given in favour of the affirmative of the question, some altercation took place upon the impropriety of continuing the school (debate), fearing that it would not result in good. Brother William opposed these measures, and insisted on having another question proposed, and at length became much enraged, particularly at me, and used violence upon my person, and also upon Elder J. Carter, and some others, for which I am grieved beyond description, and, can only pray God to forgive him, inasmuch as he repents of his wickedness, and humbles himself before the Lord.

Thursday morning, 17th. At home, quite unwell. Elder Orson Hyde called to see me, and presented me with a copy of the letter he handed me on Tuesday last, which I had lost. The following is a copy—

December 15th, 1835.

President Smith: Sir—You may esteem it a novel circumstance to receive a written communication from me at this time. My reasons for writing are the following—I have some things which I wish to communicate to you, and feeling a greater liberty to do it, by writing alone by myself, I take this method, and it is generally the case that you are thronged with business, and not convenient to spend much time in conversing upon subjects of the following nature. Therefore let these excuses palliate the novelty of the circumstance, and patiently hear my recital.

After the committee had received their stock of fall and winter goods, I went to Elder Cahoon and told him I was destitute of a cloak, and wanted him to trust me, until spring, for materials to make one. He told me that he would trust me until January, but must then have his pay, as the payments for the goods became due at that time. I told him I knew not from whence the money would come, and I could not promise it so soon. But, in a few weeks after, I unexpectedly obtained the money to buy a cloak, and applied immediately to Elder Ca-

moon for one, and told him that I had the cash to pay for it; but he said the materials for cloaks were all sold, and that he could not accommodate me; and I will here venture a guess, that he has not realized the cash for one cloak pattern.

A few weeks after this, I called on Elder Cahoon again, and told him that I wanted cloth for some shirts, to the amount of four or five dollars. I told him that I would pay him in the spring, and sooner if I could. He let me have it. Not long after, my school was established, and some of the hands who laboured on the house attended, and wished to pay me at the committee's store, for their tuition. I called at the store to see if any negotiation could be made, and they take me off where I owed them; but no such negotiation could be made. These, with some other circumstances of a like character, called forth the following reflections—

In the first place, I gave the committee \$275 in cash, besides some more, and during the last season, have travelled through the Middle and Eastern States to support and uphold the store; and in so doing, have reduced myself to nothing, in a pecuniary point. Under these circumstances, this establishment refused to render me that accommodation which a worldling's establishment gladly would have done; and one, too, which never received a donation from me, or in whose favour I never raised my voice, or exerted my influence. But after all this, thought I, it may be right, and I will be still—until, not long since, I ascertained that Elder William Smith could go to the store and get whatever he pleased, and no one to say, why do ye so? until his account has amounted to seven hundred dollars, or thereabouts, and that he was a silent partner in the concern, yet not acknowledged as such, fearing that his creditors would make a haul upon the store.

While we were abroad this last season, we strained every nerve to obtain a little something for our families, and regularly divided the monies equally for ought I know, not knowing that William had such a fountain at home, from whence he drew his support, I then called to mind the Revelation in which myself, McLellin, and Patten were chastened, and also the quotation in that revelation of the parable of the twelve sons, as if the original meaning referred directly to the Twelve Apostles of the Church of the latter-day Saints. I would now ask if each one of the Twelve has not an equal right to the same accommodations from that store, provided they are alike faithful? If not, with such a combination, mine honour be not thou united. If each one has the same right, take the baskets off from our needs, and put one to William's nose; or if this

cannot be done, reconcile the parable of the twelve sons, with the superior privileges that William has. Pardon me if I speak in parables or parody.

A certain shepherd had twelve sons, and he sent them out one day to go and gather his flock which was scattered upon the mountains and in the vallies afar off. They were all obedient to their father's mandate, and at evening they returned with the flock, and one son received wool enough to make him warm and comfortable, and also received of the flesh and milk of the flock; the other eleven received not so much as one kid to make merry with their friends.

These facts, with some others, have disqualified my mind for studying the Hebrew language, at present; and believing as I do, that I must sink or swim, or in other words, take care of myself, I have thought that I should take the most efficient means in my power to get out of debt; and to this end I proposed taking the school; but if I am not thought competent to take the charge of it, or worthy to be placed in that station, I must devise some other means to help myself, although having been ordained to that office under your own hand, with a promise that it should not be taken from me.

The conclusion of the whole matter is such, I am willing to continue and do all I can, provided we can share equal benefits, one with the other, and upon no other principle whatever. If one has his support from the "public crib," let them all have it; but if one is pinched, I am willing to be, provided we are all alike. If the principle of impartiality and equity can be observed by all, I think that I will not peep again. If I am damned, it will be for doing what I think is right. There have been two applications made to me to go into business since I talked of taking the school, but it is in the world, and I had rather remain in Kirtland, if I can consistently. All I ask is right.

I am, sir, with respect,

Your obedient servant,

ORSON HYDE.

To President J. Smith, jun.,
Kirtland, &c.

Elder O. Hyde read the foregoing copy himself, and I explained upon the objections he had set forth in it, and satisfied his mind upon every point, perfectly. And he observed, after I got through, that he was more than satisfied, and would attend the Hebrew school, and took the parting hand with me with every expression of friendship that a gentleman and a Christian could manifest; which I felt to reciprocate with cheerfulness, and entertain the best of feeling for him, and most

cheerfully forgive him the ingratitude which was manifested in his letter, knowing that it was for want of correct information, that his mind was disturbed, as far as his reflections related to me; but on the part of the committee he was not treated right in all things; however, all things are settled amicably, and no hardness exists between us and them.

I told Elder Caboon, of the Temple committee, that we must sustain the Twelve, and not let them go down; if we do not, they must go down, for the burden is on them, and is coming on them heavier and heavier. If the Twelve go down, we must go down, and we must sustain them.

My father and mother called this evening to see me upon the subject of the difficulty that transpired at their house, on Wednesday evening, between me and my brother William. They were sorely afflicted in mind on account of that occurrence. I conversed with them and convinced them that I was not to blame in taking the course I did, but had acted in righteousness in all things on that occasion. I invited them to come and live

with me. They consented to do so, as soon as it was practicable.

Friday morning, 18th. Brother Hyrum Smith called to see me, and read a letter that he received from William, in which he asked forgiveness for the abuse he offered to him [Hyrum] at the debate. He tarried most of the forenoon, and conversed freely with me upon the subject of the difficulty existing between me and brother William. He said that he was perfectly satisfied with the course I had taken in rebuking him in his wickedness, but he is wounded to the very soul, because of the conduct of William; and although he feels the tender feelings of a brother towards him, yet he can but look upon his conduct as an abomination in the sight of God. And I could pray in my heart, that all my brethren were like unto my beloved brother Hyrum, who possesses the mildness of a lamb, and the integrity of a Job, and in short, the meekness and humility of Christ; and I love him with that love that is stronger than death, for I never had occasion to rebuke him, nor he me, which he declared when he left me to-day.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, AUGUST 6, 1853.

THE LIVING AND THE DEAD.—The time has come when the Saints of God are gathering to Zion, from almost all parts of the earth. They go, in obedience to the heavenly commandment, to assist in building up the Kingdom of God. They go to learn more fully the great scheme of salvation, which is now being developed upon the earth, and which, as did the mission of the Son of God, extends its saving influence to the world of Spirits, as well as the world of Flesh. The plan of salvation was ordained for this very purpose—to seek after and save the dead, no matter whether they inhabit earthly tabernacles, or whether they have laid them down for a little season. The Father of the spirits of all flesh numbers with the dead all who have not received the Gospel; and it is written, that He is not the God of the dead, but of the living—those who are alive in Christ. That portion of the dead who live in this world, possess bodies or tabernacles; those who live in the world of spirits are disembodied, the power of death has dethroned them for a time, but their redemption in this respect is sure, Jesus has purchased it with his own blood. This, however, does not put them in possession of the redemption offered in the Gospel, nor of its blessings, which are of the most exalted character. This is a work yet to be performed by those who are clothed upon with mortality, for by the deeds done in the body shall all men be judged and rewarded.

The Lord has told how and where this work can be done. A Temple is being

reared for this very purpose. Saints who have received the power of God, and who live unto Christ, are ever anxious to follow the example of their Lord, and stretch forth the saving hand to others. Some who are in the flesh have been administered to, and now they gather to minister for the dead in the spirit world. They go to do the works required of mortal beings, for their kindred and their progenitors who are dead, that they may also be judged according to those who, in the flesh, have had the benefits of the Gospel, knowing that God is no respecter of persons. But how can the Saints receive the ordinances for their dead unless they know who the dead are? Here is an important question. Many thousands of Saints in Britain are anxious to go where they can do a work for their dead friends, but have they ever thought that unless they have the names of their dead friends, they can do nothing for them? and that other items of information are very essential to that work?

An important duty devolves upon all Saints who gather in this dispensation, and that is, to take with them all the information they can possibly obtain in relation to their dead friends, as well as their living ones. Before you leave your native land, perhaps never to return to it again, is the time for you to get the information you will require to have. Now you have access to family and parish records, together with your living kindred, by which you can learn of many of your fathers and mothers, when and where they were born, whom they married, their children's names, and when and where they were born, when and where they died, and many of those particulars concerning them, which you must possess a knowledge of. You also now have a favourable opportunity of getting the names of many of your uncles, and aunts, and cousins, and nephews, and nieces, as well as brothers and sisters, the times of their birth, and every other desired particular concerning them. Though many of your kindred may be still alive, they may not live to be gathered to Zion, even if they should receive the Gospel, therefore do not forget that you may want all their names some day hence. Take them all with you when you go. Could you appreciate the value of such information, which you now have the means of obtaining, you would prize it more than hoarded wealth, or the gain of fine gold. If you neglect the opportunities you now have of securing this information, you will see the time when you will perhaps seek for it, but not be able to find it, until you have so far paid the debt of your neglect, that some kind angel from the spirit world will be justified in bringing to you the necessary intelligence. In the midst of your labours for others, do not forget yourselves. We have seen those gathered with the Saints who could not tell the time or place of their own birth, but such cases might be less, if due inquiry was made, by such parties, of their friends and relatives, before leaving them.

A great work is to be done before all who shall be redeemed in the morning of the resurrection, can be restored to their lot and place in the endless succession of eternal lives. The Father will not receive from the hands of His Son, the great work which he has received power to do, until it is presented in its most perfect order, until every soul who is redeemed occupies his proper place in the chain of relationship, which must be unbroken from Adam to the last one numbered in the lineage of man. Some may step out of their places for a season through transgression, or even commit an unpardonable sin, from which they can never be redeemed, and thereby the branch of their posterity be broken off through the transgression of the fathers. But if the children will honour the Lord, and turn away from all the iniquities of their fathers, they shall be grafted in again, and, by the law of adoption, become children of holy parents, with whom they may enjoy every blessing that belongs to the patriarchal order of Priesthood and government.

The God of the whole earth has provided laws by which He will accomplish His own work, and neither death nor hell can frustrate His designs; therefore let the Saints engage in the important duty of obtaining all knowledge which can increase their power to save and redeem the lost of Adam's race, by administering, in the name of Jesus, for and in behalf of the dead.

The Almighty has been pleased to confer His Holy Priesthood once more upon men, and has authorized them to administer in the name of His Son, for their fellow men, that all who will receive the ordinances of that Priesthood may be saved. What an unspeakable blessing! How diligent every Saint should be to aid that power in the accomplishment of its glorious work. It is no less than the power of the Heavens, for it has come down from God. It circumscribes the Earth, for by it all things were made. It fathoms and purifies the affections of the soul, for by it all hearts are searched, all reins are tried, and to its dominion every knee must bow, and every tongue confess. It penetrates the depths of hell, and because of it, even the devils fear and tremble as they behold the doors of the prison world open, and the spirits of those whom they have led captive set free. At its bidding, the vanquished grave no longer dares to enforce her claim, but yields the earthly tenement, ordained eternally to be the habitation of the spirit, immortalized and glorified to enjoy the associations of God, and His Son, through whom it is redeemed.

Once allied to such a Priesthood, as all true Saints are, who should fear! Devils may fear and tremble, it is their province, but Saints should press onward, and never stop to betray that power which alone can redeem and exalt them. "The wise shall understand."

LATE FROM GREAT SALT LAKE VALLEY.—We have letters from Great Salt Lake City to May 31st. Our papers have not yet arrived, they may be here for next *Star*. Governor Young and suite had returned from his Indian expedition. The excitement had entirely subsided. On the 7th of May six bags of mail matter arrived from the States, eleven bags of papers had been left at Fort Laramie, to go to Great Salt Lake City by ox teams, and were expected to arrive the first week in June. Dr. Bernhisel, Utah delegate to Congress, arrived in the Valley, May 29th, in excellent health and spirits. Abundance of rain had fallen, streams were higher than ever known before, in many instances breaking over their banks, and flooding the neighbourhood. Rodney Badger, well known for his active municipal services, was drowned in attempting to save a woman and six children, who were being carried off in a wagon-bed by the flood. The woman and four of the children were saved. The Legislature were to meet on the 1st of June, and, that day being the Governor's birthday, were to hold a grand Legislative ball in the Social Hall, the first since the entire completion of the Hall.

HOME CORRESPONDENCE.—*Manchester, Liverpool, and Preston Conferences.*—Manchester, July 12, Elder J.S. Fullmer writes. The Saints generally of these Conferences were in a healthy state, and were doing well, the spirit of gathering burning in the bosoms of the faithful.

Kilmarnock Conference.—Kilmarnock, July 12th, Elder Joseph Booth writes. The Saints were rejoicing in the increased intelligence which they had received. The Elders had good out door meetings, and prospects looked cheering.

Lincolnshire Conference.—Risegate, July 19th, Elders Edward Bunker and Charles Derry write. A good feeling prevailed in the Conference. The Priesthood were generally united, and the Travelling Elders gave cheering reports of their labours and prospects.

Shrewsbury Conference.—Shrewsbury, July 20th, Elder John O. Angus writes. The Priesthood were busily engaged in proclaiming the Gospel, and delivering tracts, especially on Sundays. A considerable amount of opposition was manifested by preachers of various denominations.

THE SCANDINAVIAN MISSION.

BAPTISMS, AND SPREAD OF THE WORK, IN SLESWIG, SWEDEN, DENMARK, AND NORWAY—
RELEASE OF THE ELDERS IMPRISONED IN NORWAY.

(Extract of a Letter from Elder Willard Snow.)

Copenhagen, July 4, 1853.

Dear Brother S. W. Richards—I am happy to inform you that no interruption worthy of notice, has transpired to disturb our meetings here in Copenhagen since the 24th of April. Some few persons have been baptized every week. But it seems to me that the Spirit of the Lord is grieved because of the hardness of the hearts, and the blindness of the minds, of the people, and in many instances is withdrawing from them.

Since I last wrote, I have performed a short mission to the islands of Falster and Laaland. Elder H. P. Jensen has also returned from his mission to Sleswig, having succeeded in establishing another small but flourishing Branch of twelve members in Flensburg, through much opposition. To give you an ensample, I will relate a matter of fact. Very soon after Elder Jensen arrived in Sleswig, it was rumoured that a little meeting had been held in the house of his wife's father, with whom she lived. The police therefore called in to arrest Elder Jensen, but, as good luck would have it, he had just left for Flensburg, where he was baptizing about the same time the police were ransacking the house in Sleswig. On being told, one of the police asked Sister Jensen if they prayed together. She answered that they did, and also asked a blessing at the table. He therefore forbid her to do so, and commanded her not to go up into her father's room to any meeting. Sister Jensen replied to him, that she was in her own house, and she should pray, bless her food, and go into her father and mother's room whenever she pleased. Being a most amiable and intelligent woman, Sister Jensen put the blush of shame upon the policeman, and he retired.

The cholera, that awful scourge of mankind, that desolating sickness which the Prophet Joseph prophesied should cover the land, has just burst out in this city, and swept off about two hundred persons to begin with. Fearfulness has seized the inhabitants of Copenhagen and the surrounding country. The Swedish

ports are locked against the Danish vessels from here, for fear of the cholera.

Our persecutions in Sweden seem to increase rather than abate. Many of the brethren, and some of the sisters, have been called up before the authorities, for believing "Mormonism," and for being baptized. In consequence of this, some fifteen or twenty persons left Sweden, and came over here, and have been baptized in Copenhagen, to avoid being persecuted and fined. A few days since, Elder Capen's father, an old gentleman about eighty years of age, came over, and was baptized. His head, like that of the Ancient of Days, is as white as the driven snow. The old gentleman tells me that he has buried three wives, that he is the father of seventeen children, and that he has fifty-three grand-children. I presume that he, like Simon of old, is now very near ready to depart in peace. When I gazed upon the old man, and thought upon his son who had been driven out of his father's land, for baptizing, and that the father had followed his son into another nation, to be baptized for the remission of sins, I asked myself—What more has Lutheranism done for religious freedom in Sweden, than Popery has done in Italy? Which is the worst—a spiritual inquisition or a temporal one?

Brother Nelson, another intelligent, promising Elder, who has done much good, has preached, and has principally built up the Branch at Skönabeck, has lately been arrested and imprisoned in the castle at Malmö, and whipped for preaching. He is now transported to Anderslöv for further examination and trial, perhaps by scourging, after which a Lutheran priest will probably visit him in prison, and offer him his freedom, if he will deny, or cease to preach, "Mormonism," the same as the priest did Elders Svensen and Johnson, after the people had robbed these Elders of their clothes, and clothed them as state prison convicts.

I received a letter from Elder Wenberg, about the same time, informing me that he had appointed a Conference at the town of

Lund, upon the night of the 25th, to avoid being disturbed. I therefore sent over Elder P. O. Hanson, and a Swedish Elder from Copenhagen, to assist the Saints at Lund in organizing the Conference, and ordaining officers, and giving them some necessary counsel and instruction, which these Elders accomplished to their entire satisfaction. All passed off first rate. I must inform you that Lund is the great depot where hiring priests are manufactured by wholesale.

The Saints about there are now organized under the name of "Skånska Conference," consisting of five Branches, containing one hundred and twenty members, six Elders, five Priests, six Teachers, and one Deacon. Two brethren were sent on missions, fifty-six persons had been baptized since the 6th of April. Several other Saints in different places were not organized. One hundred and eight Swedish dollars were raised for a beginning of the Swedish Perpetual Emigrating Fund. Much good instruction was given, an excellent spirit was manifested by all. The Conference commenced at eleven at night, and closed at seven in the morning.

Thus, you see, that the seed springs up a little—young and tender blades, but I assure you that the tares choke the wheat most wretchedly. The Saints have been mobbed again in Bornholm. About thirty more have been baptized there. Elder George Piersey writes that twelve have lately been baptized in one night.

With reference to the Norwegian Mission, I have not received any letter as yet from Elder Hogan, nor Elder Peterson, since their arrival, though I learn from Elder Amussen, that they are well, and that they are persecuted considerably. I am expecting every day to hear the result of the trial of the Elders before the higher courts. I have also written for some of them who have families here in Denmark, to come home as they are released.

There is at the present time a little more excitement about "Mormonism," than pleases me. There has just been published a long catalogue, or rignarole of false and ridiculous stuff about the destruction of the Nauvoo Expositor, &c. The Copenhagen papers have just announced that three hundred "Mormons" are now preparing, and are about to leave Jutland for the "Mormons" promised land. Another paper, from Hamburg,

states that I have entered into a contract again with Morris & Co., to take out eight hundred more "Mormon" emigrants. And it is rumored about that the Pridargens are about to take up the subject, and discuss the propriety of permitting the "Mormons" to send out emigrants, or to enjoy, to the full extent, the religious freedom contemplated by the fundamental law of Denmark. I have just held a long, and I must say agreeable, conversation, with one of the Pridargens' officers—who is the representative or delegate from Bornholm, upon the subject, as well as upon our doctrines in general. He remarked, in conclusion, that although he had not so very many objections to our doctrines, and we were in reality not so very far apart, yet he wished I would not use my influence to have his sister (who was a "Mormon," and who sat attentively listening to our conversation) leave her aged mother, her brothers, and sisters, and gather with the "Mormons," as she was very anxious to do. I replied that if he was afraid to trust his sister with the "Mormons," he must be baptized, and come along with us, and protect her himself; but he must not, under any consideration, endeavour to persuade her to disbelieve the doctrine I had taught her, and turn away from the faith once delivered to the Saints.

I have got out another pamphlet on the Divine Authority, and I shall have out a revised edition of the Hymn Book by the time our Copenhagen Conference comes off, on the 12th August.

I have received no intelligence from the Iceland Mission, since Elder Lorentsen left, the last of April. I have this moment received a letter from brother O. Larsen, bringing information that all the Elders are out of prison in Norway, upon bail, or binding conditions, and are permitted to travel out into the country, and hold private conversations or meetings with their friends. But the law forbids any public meetings to be held with locked doors, therefore, the Elders cannot prevent the people from coming in and hearing them, and some believe what they say. They have already baptized over fifty persons since they came out. Four of the Elders have been fined in the sum of eight dollars a piece, and costs of suit, for administering the ordinance of baptism, while the Priests are arousing up the people to oppose, and others are disturbing

their meetings by violence and mobs, of which I cannot now write the particulars, as my letter is full, but I shall write you again when I get a more full account of the trials. You must not think by this that the Elders have been judged by the higher court, but they will be very soon I hope, and be free to preach, or be sent back out of the kingdom to me, as the

Swedish government has done, for I mean to use them somewhere.

I must close for the present by sending you my kind love, in which Elder Hanson joins; also to Elders O. Pratt, D. Spencer, and all your associates in the office, and to the British Saints.

WILLARD SNOW.

LUTHER ON POLYGAMY.

(From Michelet's *Life of Luther*.)

We noticed at an early period of this narrative, the melancholy state of dependence in which the Reformation was placed on the princes that espoused the cause. Luther had time to foresee the results. These princes were men, with men's caprices and passions; and hence concessions, which, without being contrary to the principles of the Reformation, seemed to redound little to the honour of the reformers. The most warlike of these princes, the hot-headed landgrave of Hesse, submitted to Luther and the Protestant ministers, that his health would not allow of his confining himself to one wife. His instructions to Bucer for the negociation of this matter with the theologians of Wittenburg, are a curious mixture of sensuality, of religious fears, and of daring simplicity. "Ever since I have been married," he writes, "I have lived in adultery and fornication; and as I won't give up this way of living, I cannot present myself at the holy table; for St. Paul has said, that the adulterer shall not enter the kingdom of heaven." He proceeds to state the reasons which drive him into this course: "My wife is neither good-looking nor good-tempered; she is not sweet; she drinks, and my chamberlains can tell what she then does, &c. I am of a warm complexion, as the physicians can prove; and as I often attend the imperial diets, where the body is pampered with high living, how am I to manage there without a wife, especially as I can't be always taking a seraglio about with me? . . . How can I punish fornication and other crimes, when all may turn round and say, 'master, begin with yourself?' . . . Were I to take up arms for the Gospel's sake, I could only do so with a troubled conscience, for I should say to

myself, 'If you die in this war, you go to the devil.' . . . I have read both the Old and New Testament carefully, and find no other help indicated than to take a second wife; and I ask before God, why cannot I do what Abraham, Jacob, David, Lamech, and Solomon have done?" The question of Polygamy had been agitated from the very beginning of Protestantism, which professed to restore the world to Scriptural life; and, whatever his repugnance, Luther durst not condemn the Old Testament. Besides, the Protestants held marriage to be *res politica*, and subject to the regulations of the civil power. Luther, too, had already held, theoretically, and without advising it to be put in practice, the very doctrine advocated by the landgrave. He had written years before: . . . "I confess, I cannot say that polygamy is repugnant to Holy Scripture, yet would not have the practice introduced amongst Christians, who ought to abstain even from what is lawful, in order to avoid scandal, and in order to maintain that *honestas* (decorum) which St. Paul requireth under all circumstances." (Jan. 13th, 1524). "Polygamy is not allowable amongst Christians, except in cases of absolute necessity, as when a man is forced to separate from a leprous wife, &c." . . . (March 21st, 1527.) Having one day put the case to Doctor Basilus, whether a man, whose wife was afflicted with some incurable malady, might take a concubine, and receiving an answer in the affirmative, Luther observed, "It would be of dangerous precedent, since excuses might be daily invented for procuring divorces." (A.D. 1539.).

Luther was greatly embarrassed by the landgrave's message. All the theologians

of Wittemberg assembled to draw up an answer, and the result was a compromise. He was allowed a double marriage, on condition that his second wife should not be publicly recognized. "Your highness must be aware of the difference between establishing a universal and granting an exceptional law. . . . We cannot publicly sanction a plurality of wives." . . .

We pray your highness to consider the dangers in which a man would stand who should introduce a law that would disunite families, and plunge them into endless law-suits. . . . Your highness's constitution is weak, you sleep badly, and your health requires every care. . . .

The great Scanderbeg often exhorted his soldiers to chastity, saying, that nothing was so injurious in their calling as incontinence. . . . We pray your highness seriously to take into consideration the scandals, cares, labours, griefs, and infirmities herein brought under your notice. . . . If, nevertheless, your highness is fully resolved to take a second wife, we are of opinion that the marriage should be secret. . . . Given at Wittemberg, after the festival of St. Nicholas, 1539.—
MARTIN LUTHER, PHILIP MELANCHTHON,
MARTIN BUCER, ANTONY CORVIN, ADAM,
JOHN LENDING, JUSTIN WINTFERT, DIONISIUS MELANTHER."

VARIETIES.

To all men the best friend is virtue, the best companions are high endeavours and honourable sentiments.

In whatever way woman becomes corrupt, in nine cases out of ten man is to blame for it.

A TRADESMAN at Luton, Bedfordshire, has the following notice stuck up in his window—"Good ladies, 1s. ; lasting ditto, 1s. 6d., per pair."

It is estimated that about 100,000 head of cattle have left the Western States this season for Utah, and the California market.

On the 1st of June, a terrific hailstorm occurred at New York. The hailstones measured three inches long and two inches in thickness. Much damage was done, especially to the harvests.

EFFICACY OF WOOL.—Professor Simpson, of Edinburgh, has been the means of bringing to light a curious corroboration of the sanitary value of the ancient practice of anointing with oil. It appears that the learned professor, when recently visiting the manufacturing town of Galashiels, was casually informed that the workers in the wool-mill in that place were exempt from the attacks of consumption and scrofula. On inquiring of the medical men in the vicinity the truth of the statement was confirmed, and it was then deemed expedient to pursue investigation on a broader scale. Communications were accordingly sent to physicians residing in Dunfermline, Alloa, Tillicoultry, Inverness, and other districts where wool-mills are in operation; and in the case of all it was ascertained that similar immunity was enjoyed from the fatal diseases mentioned. It further appeared that in some of the localities scarlatina had been added to the list; and, also, that employment in the mills not only preserved health, but children of delicate constitutions were sent to be wool-workers for the express purpose of acquiring strength—a result in almost every instance attained.—*Liverpool Mercury*, June 21. [The Elders of the Latter-day Saints have practised anointing with oil, and the laying on of hands in the name of Jesus, for the healing of the sick, more than twenty years, with the greatest success, and we think it is about time professors were getting their eyes open sufficient to acknowledge the utility of God's ways, even if they have to do it through a wool-mill. We would remind the learned professor, however, that this practice is esteemed as one of the abominations of the "Mormons," and for which their Elders have been tried for their lives by the wise-acres of English law, in consideration of which fact we can excuse our learned converts for coming through a wool-mill to own the truth. We would recommend the people to gaze at the "light" of the professor's discovery, until their visual organs become so strengthened as to allow them to look upon the light of revelation, which has come from heaven, and they will learn that oil mixed with wool, and the ordinances of God, has as much virtue as when mixed with wool.—ED.]